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— THE —
BOHEMIAN VOICE

ORGAN OF THE BOHEMIAN-AMERICANS IN THE UNITED STATES.

VOL. II.

OMAHA, NEB., SEPTEMBER 1, 1893.

No. 1.



VOJTA NÁPRSTEK.

Bohemian-Americans who visit their native country never omit to call upon a man, who, above all, has claim to their respect and affection. That man is Vojta Náprstek of Prague, formerly a citizen of the United States. The *Milwaukee Sentinel*, under the date of May 23, 1892, printed some interesting reminiscences from the life of Náprstek and among other things it said: "In 1857 the Austrian government proclaimed an amnesty for all who had fled from its wrath after the revolution of 1848. In that number was Vojta Náprstek. He at once left Milwaukee and America and returned to Prague. The large brewery which he inherited from his father he sold and the immense fortune thus acquired he devoted largely to the advancement of science and art in his native city. He founded a public library and industrial museum which at present is said to be worth several hundred thousand dollars. The museum contains models of the most important machinery invented

during this age, and the collection has grown to such proportions in twenty-five years that Mr. Náprstek has had to erect a large new building especially suited to its purposes. In the museum is also a valuable collection of papers, documents and periodicals pertaining to the history of Bohemians in America. Although prominent in Bohemian politics he is still proud of his American citizenship, and Americans are welcomed guests at his house in Prague. Mr. Náprstek still takes a lively interest in the welfare of his countrymen in America, which he showed a few years ago in donating 500 volumes of Bohemian authors, in the Bohemian language, to the public library in Chicago. Mr. Náprstek has been for twenty-five years a member of the city council of Prague and a director of many charitable, educational and patriotic institutions. At the public reading rooms in connection with his library museum can be found many leading American newspapers and magazines."

THE BOHEMIAN VOICE.

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THOMAS ČAPEK, - - - - - EDITOR.

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Executive of the Bohemian-American National Committee:

JOHN ROSICKY, Pres., P. V. ROVNIANEK, Vice-Pres.,
Omaha, Nebraska, P. O. Box 124, Pittsburg, Pa.

R. V. MISKOVSKY, Secretary,
1444 South 16th Street, Omaha, Neb.

ANTON KLOBASA, Treas., F. B. ZDRUBEK, Librarian,
2716 Russel Ave., St. Louis, Mo. 150 W. 12th St., Chicago Ill.

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Notes.

The "historic nobles" of Bohemia may be likened to officers without an army. Never in touch with the nation which they regard with disdainful superiority, irresolute, pusillanimous, and unpatriotic, they never cared for any thing but for their particular privileges. In trenched behind the ramparts of riches and power they have always treated the common people like so many slaves who are born to obey. While in some countries—as for instance in Hungary—the nobility have laid lives and fortunes at the altar of the fatherland, have encouraged native art, literature and industries, have founded academies and museums, the Schwarzenbergs and Lobkovic's of Bohemia seek their loftiest aim in personal aggrandizement and that of their families and in hoarding and extending their patrimonial estates. "In the name of what right" exclaim the *Národní Listy* in a recent article directed against these aristocratic moles "in the name of what right, we demand to know, do you have one third of the vote in the Bohemian Diet? Is it that you constitute one-third of the population of the kingdom? Is it on account of your superior intelligence? Is it because of your extensive estates? Altogether you number 500 heads. And where is

your superior intelligence? How many savants, or doctors, or scholars, or literateurs are there among you? Answer! Or, is it that you pay more in direct taxes? Let us see: According to statistical figures the large landed proprietors in Bohemia pay 4 millions in direct taxes, Germans pay 8 millions, while we Bohemians pay 15 millions. Hence, taking direct taxation as a basis of representation, Bohemians should have in the diet 135 deputies, Germans 72, but you, gentlemen of large estates are entitled to 36 deputies, instead of 70, which Schmerling's electoral law gives you?"—The feeling against Bohemian aristocracy is very bitter. And may be that when the tocsin is sounded, when the cry *saue qui peu* is raised, the Order of Bohemian Nobility will save less from the wreck than the nobility of 1621. Two hundred seventy two years ago Ferdinand II. confiscated the estates of the rebellious Protestants, enriching military adventurers whose descendants the present aristocracy are; now it will be a confiscation by peasants, who alone till the soil.

* *

The "National Slavonic Society," and the "First Slavonic Catholic Union," both strong organizations of Hungarian Slovaks propose to erect in Pittsburg, Pa., a hall at a cost of \$150,000. At a recent meeting called for this purpose, \$5,000 was raised in private subscriptions. The officers of the proposed corporation were elected as follows: P. V. Rovnianek, editor of the *Amerikansko-Slovenske Noviny*, president; N. Teresčák, vice president; J. Fedor, secretary; P. Droppa, treasurer; J. Oswald, financial secretary. A charter will be applied for, and by October 1, a general meeting of the various assemblies of the Slovak societies will be held and active work began toward the erection of the building. In conversation with the reporter of the *Pittsburg Leader*, Mr. Rovnianek said that the National Slavonic society has over 7,000 members distributed throughout the United States. They are organized into 127 assemblies, with headquarters in Pittsburg. "An injustice that is constantly done to the Slovak people," continued Mr. Rovnianek, "is that they are erroneously called Hungarians. We are Slavs and good, law-abiding, permanent citizens, and this hall will show that we are not here only for time enough to make a little money, to make us rich in our native land."

* *

Four Bohemian authors of note have lately visited the United States and we may expect from them valuable contributions to our literature. Notwithstanding the fact that thousands of Bohemians settle annually in this country, and that public interest in the great transatlantic republic is increasing year by year, our Bohemian literature on America has been wretchedly poor. Indeed, we know of one book only—Dr. Štolba's work "Beyond the Ocean"—that may be read with any degree of profit. The rest of the meager literature on America consisted of stray newspaper articles written on the pattern of the "Arizona Kicker." Yet, our countrymen abroad are so hungry after some trustworthy reading on the United

States! Mr. Paul Albieri, one of the authors alluded to, has already returned to Prague, and we may expect the advance copy of his work at any time. Having spent some three years among us and being a quick and intelligent observer, a traveler who had seen other lands than ours, an author of enviable reputation, he is fitted to give us a work of permanent literary value. Mr. Francis Herites, also an author of repute, came to see the World's Fair with the other Bohemian excursionists, and if he remains long enough to get acquainted with all the bright and dark sides of our institutions, he too, will enrich American bibliography with a valuable book. Dr. Kořen-ský passed through on his trip around the world and Professor Guth travels through Canada and the United States.

* * *

The one-hundredth anniversary of the birth of John Kollár, the renowned poet, was celebrated almost in every Slavic city of Europe—it was even celebrated in many places in the United States—but the country of his birth was forbidden to lay a single wreath upon the illustrious poets' grave. With bayonets the Magyar gendarmes conducted every pilgrim, who came to see the poets' last resting place out of the city. What was the reason of this unexampled barbarity, will the readers ask? Magyar authorities claim that Kollár's celebration in his native place was prohibited because the safety of the state demanded such measure. This in a state which hardly half a century ago sent Kossuths and Pulszkys to proclaim to Europe and America, what terrible oppression it had to undergo at the hands of tyrants! Truly, times change! Louis Kossuth lived long enough to see his own countrymen practice the same methods of barbarism on Slovaks which he prophesied the invading Russians in 1849, would commit on the Hungarians. Then Kossuth stated that Hungary's case was a "war of tyranny against freedom, of barbarians against the collective might of a free nation," he inveighed against "the destroying sword of barbarous Russians"—and now, it is the bayonet of the barbarous Magyar!

* * *

Article 19 of the fundamental laws of Austria guarantees to all nationalities of Austria, what is termed "equality of languages." If the various departments of the government adhered to the meaning of this law, German, Magyar, Bohemian, Italian, Croatia and the rest of the many languages that are spoken in Austria to-day would obtain an equal recognition everywhere,—in courts, schools and administration. But experience teaches that they are not equal. In northern Bohemia for instance, where the German element preponderates, article 19 is a dead letter; and, if Bohemian minorities living in cities like Reichenberg, Dux and Teplitz should demand any of the rights of equality, both these municipalities, and the government would turn a deaf ear to their entreaties. With German minorities the case is different, and article 19 is enforced to a letter. An example: The municipality of Lublanje (Laibach) in Carniola passed an ordinance that the street

signs should be exclusively in the Slavonian language. The population of the city is composed of 24,200 Slovenes, and 5,127 Germans. On an appeal it was ordered by the local lieutenant-governor that the signs must be both in Slovenic and German. The city of Brno (Brünn) Moravia has, according to the last census, (a very untrustworthy compilation) 61,834 Germans and 26,836 Bohemians. Situated in a country which is purely Slavonic in its character, the Bohemian residents of Brno appealed to the lieutenant-governor of Moravia demanding that the street signs be executed in both languages, German and Bohemian—but that dignity simply ignored their reasonable request. Again, the municipality of Prague, anxious to establish some uniform precedent, resolved to employ Bohemian street signs for the whole city. Prague has about 300,000 people, of which number 28,000 belong to the German nationality. The Prague Germans entered a protest to the lieutenant-governor of Bohemia and lo! what was flatly refused to the Bohemian residents of Brno and of Reichenberg, Dux, Teplitz etc.,—was granted to the applicants in Prague and the municipality was enjoined from hanging up any more signs in the Bohemian language. In short, what was sanctioned in one place, has been declared wrong in another, and both decisions were based on that wonderful article 19! Austrian Germans themselves condemn this "justice", which, changing from case to case, must one day bring to grief the present beneficiaries of it.

ČESKÝ DEN—BOHEMIAN DAY.

Jen dál! Čas nový nové chce mít činy
den nový vzešel k nové práci nám,
jeť sláva otců krásný šperk pro syny —
však kdo chceš etěn býti, dobuď etí et sám!
Kde přítomnost jak dítě poza tesklá,
vše dávná sláva, byť v ní démant brál,
je za korábem jenom brázda lesklá —
napněte lana — vzhůru plachty — dál!

Jan Neruda.

* * *

All the newspapers of Chicago, English, German, Bohemian, Polish, Italian, etc., concur in the opinion that the "Bohemian Day" at the Chicago World's Fair, August 12, was a great success. Notwithstanding the frantic efforts of the Austrian Commissioner to induce our people to celebrate the "Austrian" day, the Bohemian secessionist remained true to his national colors of red and white, and, forgetting at least for one day the religious rancor which separates the freethinker from the Catholic and Protestant—marched out as a Bohemian, proud to do homage to his little native country. As a result of this happy union of our people, "Bohemian Day," August 12, saw by far the most imposing gathering of Bohemian people ever held abroad. The "Austrian Day" which was held one week later, August 18, paled into utter insignificance before Bohemia's great day; for while the marching columns of Bohemians comprised some 15,000 men and women, the "Austrians" had in line only about 700 in all! In enthusiasm that manifested itself everywhere, and, particularly in moral force, the Bohemian celebration towered far above the Austrian; the tone of the speeches too, contrasted remarkably. While the elo-

quent address of Mr. Jonáš breathed the loftiest American patriotism, the Austrian speakers seemed to vie with each other in heaping fulsome praise upon a weakling emperor.

Every Bohemian must be satisfied with the success of the "Bohemian Day." And may the recollection of it animate us to new efforts and new victories!

* * *

Early in the morning the wearers of red and white rosettes—men, women and children—were scattered broadcast over Jackson park. After the parade down town this number was added to in a manner that surprised even those who had expected a large attendance. With this latter delegation came bands of music, men wearing the gaudy uniform of some Bohemian organization, men wearing the blue jacket and gray hat and trousers of the Bohemian Turners, and girls wearing the blue dresses and black cap of their organizations. From that time they came in hundreds by street cars, elevated trains, Illinois Central road, and the steamboat lines till it seemed as if Bohemia had emptied her entire population into the white city. Every face wore a happy expression in anticipation of the speeches, the music, and the games. The Bohemians came from almost every large city, and many of the smaller cities in the United States, and their number was swelled by the people of Chicago. Upon the members of the 300 Chicago Bohemian societies devolved the duty of preparing for and conducting this day of days at the fair, and they did it in a manner characteristic of the faithfulness and energy of the Bohemians. Many states, nations and societies have had "days" at the fair, but the grandest of them all must fall far back in the distance behind that of Bohemia.

* * *

Witnesses of the down-town parade wondered where so many Bohemians came from. Businessmen watched a while, then left on an hour's errand and returned. The procession was still moving. Off on another errand and back again an hour later. Bohemia's national air was wafted to their ears. Columns of uniformed men were still marching by. Gayly caparisoned horses bore carriages containing the flower of Bohemia's beauty. There was no single or double file business about the parade. The men marched eight abreast, so close that they almost stepped upon each other's heels. It was a notable parade, notable for its order and arrangement, notable for its fine marching, notable for its good music, its elaborate allegorical floats, notable most of all for the great outpouring of men who made up the procession. It was over two hours in passing a given point and 20,000 is a modest estimate of its strength. It was a splendid turnout. There were societies without number, all bearing insignia of some description and carrying banners on most of which Bohemia's lion was rampant. It was an even parade throughout. The music and the floats were well distributed throughout the long line, and kept the spectators rooted to the spot till the body had passed along. L. W. Kadlec was grand marshal of the day.

* * *

The exercises at Jackson park began at 12 o'clock with a concert at festival hall. Not a seat was vacant, and many were sitting in the aisles or standing. Not only were the selections, all by Bohemian composers, of a nature to please the most cultivated taste, but such close, respectful, admiring attention was given to every number

that the finest *pianissimo parts were distinctly heard. Upon the stage was an orchestra of 114 trained musicians. The seats extending from the stage to the organ in the rear were occupied by men and women who compose the United Bohemian Singers of Chicago. For the most part the women wore light-colored dresses, and these, set off by the bows of red and white ribbon they wore, were in harmony with the flags and banners.

Before the concert was begun, a number of cablegrams from Bohemia were read from the stage. Then walking briskly, a man with a heavy head of black hair, long, flowing black side whiskers, and wearing gold decorations about the neck and on the coat lapel, stepped to the conductor's stand, took up his baton, and rapped the orchestra to attention. It was Professor V. J. Hlaváč, professor of music at the Imperial University at St. Petersburg, a Bohemian of whom all Bohemians are proud.

The vast audience greeted him with hearty applause, after acknowledging which, the professor conducted the orchestra through the first number. At its conclusion he went above and presided at the organ while the grand chorus arose and sang "Bohemian Chorale." A storm of applause greeted the conclusion of the singing, proving the love still left in the hearts of the hearers for the mother country. Then the orchestra, in a grand burst of harmony, struck into the first bars of "The Star Spangled Banner." Bohemians have lived to learn what that music means, and when they recognized the strains of the national hymn of their adopted country the sounds of the orchestra were drowned in the storm of applause.

* * *

Then, Hon. Chas. Jonáš, lieutenant governor of Wisconsin spoke as follows:

Fellow Citizens and Friends: "Chicago is at the present day the great meeting place of nations, a veritable rendezvous of mankind. This is a most remarkable distinction for a city not quite sixty years old. Universal expositions have been held in cities like London, Paris and Vienna, mentioned in the annals of history fifteen and even twenty centuries ago, but a universal exposition in a city which sixty years ago had no existence—that looks at the first glance like a wild dream, like a fable of the Arabian nights. And yet it is a grand reality. We see spread before our gaze a world's fair such as the world has never seen before—such as the world will not see again in many year to come.

"A gentleman perfectly competent to judge has repeatedly called Chicago a cosmopolitan city. I refer to the honorable mayor of the World's Fair city, Carter H. Harrison. Mayor Harrison is right, as he always is. Chicago is a cosmopolitan city, and hence it is emphatically an American city, because America is a cosmopolitan nation. Every nationality of the old world, every race of mankind is represented in the population of Chicago, which to-day numbers 1,500,000, which at the close of the present century will outnumber the population of any other city in the western hemisphere, and which in the course of the next century will outstrip the population of any other city in the world. Chicago probably contains more Germans than any European city excepting Berlin and Vienna; and Mayor Harrison has more Bohemian constituents, than the mayor of any city in Bohemia and Moravia with the sole exception of the capital city of Prague. Why, my friends, even the corporation counsel of Chicago, Adolph Kraus, is a Bohemian, and a right royal corporation counsel he is, and I suspect there is some Bohemian blood in the veins of Mayor Harrison.

"Hence it was fitting and proper to set apart a day, at this universal exposition distinctively to be known as Bohemian day, to prove to the people of Bohemian birth

and descent that they are fully recognized as participants in that equality and fraternity which embraces every American citizen, no matter where his cradle stood or in what language the sweet accents of his mother's love may have found expression. We Bohemians are loyal citizens of the United States of America. We love and adore this great republic with its government of the people, by the people and for the people. We look with delight and admiration upon the starry flag, the banner of freedom, the glorious emblem of human rights and human equality. Our devotion to the star spangled banner is eloquently attested by the monument raised in the Bohemian cemetery of Chicago to the memory of those of our brethren who sacrificed their lives in defense of the Union when threatened by the southern rebellion. To use the words of that prominent American statesman, Carl Schurz, we love the country of our adoption with that fiery and enthusiastic devotion which a man feels for his chosen bride, but at the same time we love and cherish the memory of our dear old mother, the country of our birth. Therefore it is fitting to remember dear old Bohemia, especially on this day, which we celebrate as Bohemian day amidst the magnificent surroundings of the World's Fair.

"I will state a fact not generally known in this country—general expositions of industry are of Bohemian origin. It was in the year 1791 when an exposition of arts and industry was held in the city of Prague in honor of the coronation of Emperor Leopold as king of Bohemia. It was the first exposition of that character recorded in all history, and two years ago the centennial of that event was celebrated by a grand and successful exposition of industry at the Bohemian capital.

"The name of Bohemia has been struck by fate from the list of independent states. She does not appear in the galaxy of independent nations represented on these grounds by the creations of their industry and their genius. The Bohemian flag in red and white, which for centuries waved over hosts marching to victory in defense of liberty and justice, is not raised over any building or section of this universal exposition. But in spite of that, Bohemia is represented worthily. Though merged in the empire of Austria, the Bohemian exhibit forms the most important, interesting and conspicuous part of the Austrian section of the World's Fair. Bohemian glass and garnets, Bohemian chinaware, Bohemian musical instruments, and I may add Bohemian beer, are not likely to be overlooked by any visitor of the white city. Yonder in the woman's building we find a modest but remarkable collection of popular Bohemian embroidery, donated by Mrs. Náprstek of Prague to the city of Chicago, which speaks highly of the native artistic spirit of the common women of Bohemia and Moravia. In the same building we find a collection of 300 volumes of books written by Bohemian women, a brilliant testimonial of the intellectual activity and progress of the women of that nation, only recently awakened from a death-like stupor of nearly 200 years, during which period the Bohemians were not even permitted to cultivate their language and literature. Such was the deep humiliation of that people, who were the first in all central Europe to raise a high seat of learning, the University of Prague, which in the time of John Hus, the reformer, was attended by 20,000 students of various nationalities; such was the degradation of the Bohemians, who gave to the world Amos Comenius, the founder of the modern system of education. The flourishing Bohemian literature perished in the lurid glare of the Thirty Years' War, but since the wonderful resurrection of the national spirit a new literature has sprung up, embracing the whole field of human knowledge and sentiment and diffusing the rays of knowledge into the remotest hamlets

of Bohemia, Moravia, Silesia and Upper Hungary. Popular education in Bohemia, which, during the religious convulsions of the fifteenth century, excited the wonder and admiration of Aeneas Sylvius, the papal legate who afterward became Pope Leo II., has now again been spreading with such amazing rapidity that already 95 per cent. of the Bohemian people can read and write, and books and newspapers are found upon the table of the humblest Bohemian workman.

"In the fine art galleries, Bohemian art is represented by some of the masterpieces of Brožík, who is no stranger to the American public, his famous painting of Columbus at the Court of Ferdinand and Isabella forming the chief attraction of the art gallery of New York City. Bohemian music is represented in persona by the world-renowned composer and director of the National Conservatory of New York, Antonín Dvořák, and by the great leader of the Imperial Russian Orchestra of St. Petersburg, Professor Hlaváč, the charming power of whose art has captivated the American public.

"Neither are the Bohemians strangers in the arena of great modern inventions. The screw-propeller which has revolutionized steam navigation is the invention of a Bohemian, Joseph Ressel, as has finally been acknowledged even in jealous Great Britain, and monuments have been erected to his memory in his native city of Chrudim, also in front of the great University of Vienna, and in other places. Thus in spite of centuries of cruel oppression the Bohemians have been contributing to the progress of the human race and have gained an honorable place in the great family of civilized nations.

"Fellow citizens, we have in our midst on this memorable day a large delegation of our Bohemian brethren from abroad. They come direct from that ancient kingdom of Bohemia, whose people are now waging a constitutional struggle for their historical and natural right of home rule, in which struggle they are bound to be sooner or later victorious. They have traveled a distance of 5,000 miles over land and sea, to be with us on this present occasion, and to see this universal exposition, created in its gigantic proportions mainly through the pluck and enterprise of the youthful city of Chicago under the auspices of our national government. I am sure that upon their return to their distant homes they will speak of this achievement in terms of the highest admiration. They have also come to see the land of the free—an immense republic stretching from ocean to ocean, a great nation enjoying the blessings of liberty and peace under a federal system wisely confining the central government to its proper sphere and insuring perfect self-government to every state, a great nation secure in its rights at home, and respected and feared abroad, though almost without a standing army. They find here a nation of 65,000,000 composed of all the different elements and nationalities of the old world, living together in harmony and peace, enjoying perfect equality of rights, rejoicing in a common citizenship, and proud of their allegiance to the constitution and flag of the United States. My friends, what a grand lesson for our thoughtful visitors! What a noble example for the people and the rulers of all foreign nations! This lesson of a free, democratic and prosperous nation will certainly be appreciated by our Bohemian visitors, even more than any lesson which may be taught by that wonderful exposition. They will return to their firesides deeply impressed with the untold blessings conferred upon humanity by the freedom and equality prevailing in the country of George Washington and Thomas Jefferson under the protection of the star spangled banner. And long may it wave o'er the land of the free and the home of the brave."

Musical Program.

Overture—"The Bartered Bride"	Smetana
Exposition Orchestra of 114 men.	
Songs—"Bohemian Chorale"	Bendl
"The Star Spangled Banner"	
United Bohemian singers of Chicago (mixed voices.)	
Conductor, Professor V. J. Hlaváč.	
Symphony No. 4 in G major	Dvořák
Conductor, Dr. Antonín Dvořák	
Funeral march—"The Bride of Messina"	Fibich
Conductor, Professor V. J. Hlaváč.	
Slavonic dances, series 2	Dvořák
Conductor, Dr. Antonín Dvořák.	
Entr'acte from the comic opera, "The Chase"	Hlaváč
Conductor, Professor V. J. Hlaváč.	
Overture—"My Country"	Dvořák
Conductor, Dr. Antonín Dvořák.	

* * *

From the Chicago Tribune:

It leaves some occasion for regret that so distinguished a composer as Dr. Dvořák might not have been introduced to Chicago under more suitable auspices than the hurrah of a Bohemian national festival, itself a worthy occasion, but destitute of that atmosphere congenial to the higher forms of musical art. Yet this gentleman could not do less than approve himself an artist under all conditions, and while it were idle to speak in detail of his work on Saturday, when he was sandwiched in between oratory and other things which might be catalogued under the general heading of "too tedious to mention," it is only just to add something to the volume of congratulations expressed when he first became a part of the musical activity of this country. The influence of such a composer ought to be recognized as a direct encouragement to art, and it may be that with a man of this sort, whose fame is world-wide, to lead the way, the promising but hitherto discouraged composers of America may feel a new spirit. Although his residence in this country has been brief, he has already suggested many luminous ideas in regard to the possibilities of American music, and has given such direction to thought on this subject that something is sure to come of it. This is the function in which he will be able to exert the widest influence. Hitherto there has been no commanding figure among our composers to lead them out of the wilderness. Let us hope that in Dr. Dvořák they have found a Moses.

* * *

From the Chicago Times:

Dr. Antonín Dvořák, one of the foremost of living composers, conducted a number of his own orchestral works at the concert in Festival Hall, yesterday. The occasion was appropriate, for Dr. Dvořák's countrymen had gathered together in numbers in honor of their land, it being Bohemian day at the Fair. So familiar have the composer's works become to Americans, that it was not as a stranger that Dr. Dvořák faced the audience preliminary to grasping his baton. His residence in New York, as director of the National Conservatory of music, has done much to familiarize Americans with his personality, as the performance of his works previous to his coming afforded opportunity for appreciation of his genius as a composer. Frequent hearing of Dvořák's works at the concerts of the Chicago orchestra might, it was thought, have hardened the ear against fresh impressions of added beauty arising from the perfect reading of the score possible only to the composer and the effect of his personality upon the instrumentalists. Such, however, was not the case. Dvořák's works are true classics, not to be fully appreciated at one hearing, but sure to grow in esteem with time, as delicate threads of melody and subdued effects of instrumentation come to the under-

standing of the student. Perennial freshness dwells in these works in melody that never palls, because of truth of inspiration, in masterful harmony and instrumentation, in coherent structure, and last, but not least, in honest craftsmanship. Reference is here made only to the instrumental works of the composer, because only such were included in Saturday's programme. There was diversity in the music. Professor V. J. Hlaváč conducted a number of miscellaneous compositions, including works by Smetana, Bendl, Fibich, Nápravník and Hlaváč. In addition to the Exposition Orchestra, the United Bohemian Singers of Chicago, were present as a chorus, numerous enough to properly interpret the "Bohemian Chorale" of Bendl, and sing with vim and vigor the "Star Spangled Banner." Dr. Dvořák was received with prolonged applause when he came on to conduct his symphony, No. 4 in G major. The composer is a man of commanding presence, his fine physique, adding to the dignity of his face. It was soon evident he had imbued the orchestra with the spirit of the occasion. Dr. Dvořák does not pose at the leader's desk. He indulges in no unnecessary gesticulation. He rarely employs both hands and his motions incline toward angularity. But when a great and complicated passage is to be played, such as that for the brasses as leading instruments, toward the close of the allegro, the man becomes transformed, and every muscle of his body lends its share of influence in leadership. Again, when delicate passages are to be interpreted, such as the air, carried by solo oboe with a single violin playing the second part, in the second movement of the symphony, Dr. Dvořák coaxes his players to do their best, stooping forward, and bending the body with the rhythm he is accentuating.

Of the music itself, previous description renders it unnecessary to speak at length. Every bar of the symphony bears the mark of distinctive style. The allegretto grazioso, the third movement, is of simpler form than its predecessor. A dance rhythm, flavored with Hungarian melody is worked up in contrast with a lovely instrumental song. A characteristic effect in Dr. Dvořák's music is here apparent, in the necessity, proved by the composer's reading, for stronger accents on the first beat of each bar than is usually thought necessary. The allegro ma non troppo, the closing movement is suggestive of a march. A fanfare for two trumpets leads to a difficult piece of contrapuntal writing, embodying the first subject. The entire movement is crowded with beautiful effects of melody and instrumentation, that is so novel it would be bizarre were it not that a genius had arranged the score. Toward the finale the tempo loses its rigidity and the holding notes, the chief characteristic of Hungarian music, make their appearance. When the conductor bowed his temporary farewell the audience, wild with enthusiasm, expressed its approval in prolonged cheers. Floral pieces were handed up from the floor of the auditorium and roses were showered on the great Bohemian by fair girls of the fatherland. Later Dr. Dvořák conducted the second series of his Slavonic dances, three in number, and his overture, "My Country."

* * *

The greatest gathering and the most enthusiastic crowd assembled at the stock pavilion to witness the games. The vast arena was surrounded with wooden horses, spring boards, horizontal bars, and parallel bars, and all was in readiness for the entry of the Bohemian Turners of America. Over 300 strong they marched in, led by a brass band and greeted by the stamping and hand clapping of thousands. These brawny fellows came from all over America, and so perfect had been the drill of the various organizations that they went through their evolutions without a hitch. After marching about the arena

they formed various pretty and beautiful figures, and finally found themselves in position for their free calisthenics. Every move was the occasion for applause. Following the men came the dumb-bell drill by women's classes, class exercises upon apparatus by members and calisthenics by scholars of all ages; free exercises on apparatus and the program was concluded by the games and exercises of a select class on a horse.

Every number was rewarded by applause which was well deserved. The performance reflected credit upon P. Straka of Chicago, formerly of Prague, who is instructor at large for the Bohemian Turners.

* * *

The reporter of the *Daily News* visited the Austrian consul on August 12th, and he describes his visit as follows:

"The Hon. Anton von Palitschek-Palmforst, LL. D., imperial royal consul-general and commissioner-general to the Fair, as well as chairman of the local commission, is determined, if such a thing is possible, to have the celebration of King Francis Josef's birthday not only a big occasion for all loyal Austrians, but also a good opportunity to stop much of that bickering that has been going on between the Austrians and some of their neighbors. He took the first step in that direction to-day. It has been well known that there was much discontent among certain parties of the Bohemians at the Fair and in the city over the fact that the royal commissioner insisted that on all Bohemian exhibits there should be at least one sign in German, the official language of the country. The royal commissioner has determined to show that he ignored all such mutterings and was as friendly to the Bohemians as they could desire.

"In consequence of this plan the Austrian section in the manufacturers' building was this morning adorned with Bohemian flags and even the private office of the commissioner was adorned with the emblems of Bohemia, while the Austrian and Bohemian flags waved together. He himself was in good humor and declared that he was heartily in favor of doing all he could do to help along 'Bohemian day.'

"I am a Bohemian myself by birth," said he, "and why should I not hang up the Bohemian flag? I am too busy to take much part in the services to-day, but I shall certainly go over to Old Vienna this evening and meet my Bohemian friends and drink a glass of wine with them."

* * *

Illinois Staats-Zeitung:

"Alles, was der geistlichen Nationalität angehört, war zu dem Festtage ausgerückt, der im friedlichen Verein die sonst streitenden Confessionen umfängte. Mit dem Erfolg der Veranstaltung haben die Böhmen alle Ursache zufrieden zu sein."

* * *

Theresa Dean, correspondent for the *Chicago Tribune*, says:

"Yesterday, Bohemia's day at the Fair, was a great day. Everybody said it was the greatest day since Princess day. I think it was. It was a rush for seats going out, and a rush for tickets when you arrived, and elbow to elbow all day after getting there."

* * *

From the *Chicago Tribune*.

"Bohemia ruled the World's Columbian Exposition yesterday. It was the special date set apart for that nationality, and its citizens invaded the White City at every entrance by the thousands. They went early and staid late. The red and white colors under which they

and their brave forefathers have been fighting for liberty more than 200 years were prominently in evidence everywhere. Music and singing societies, athletic associations and school leagues, sharpshooters, Bohemian-American knights, rowing clubs, secret society orders, benevolent bodies, labor unions and many other organizations were out in great numbers. There were visiting Bohemians from New York, Milwaukee, Cleveland, Omaha and many other cities and towns. It was a great day for the American-Bohemian population all around. They had shown themselves off to the multitudes down town in a gorgeous street parade."

THE DECLINE AND RISE OF BOHEMIAN LETTERS.

Toward the end of the 18th century the decline of Bohemian literature was complete. Bohemian books became rare; the old works were being destroyed and there was nobody to write new ones. The Jesuit fathers were implacable enemies of Bohemian letters, and their fanaticism was only abating in the second half of the 18th century. Bohuslav Balbin, of one their number, but otherwise a patriotic man, tells of many instances how books were burnt on public squares and destroyed, not because they were tainted with "heresy" but because they were printed in the Bohemian language. Charles Tham, who published in 1783 Balbin's work, "The defense of the Bohemian language," remarks in the preface: "It will be remembered that only three years ago, emissaries (gendarmes) were sent through Bohemian crownlands, hunting for Bohemian books in every nook and corner, and upon making a find either tore or burnt them, regardless of whether they knew their contents or whether they were 'objectionable' or not.

Emperor Joseph II., without wishing to do so, was the first man who roused the people from their national torpor. Joseph who had tasted of the teaching of French philosophers was naturally an enemy of the Jesuits, and his animosity toward them led him to expel the order from the empire. Joseph was antagonistic to the whole clergy and his great scheme was to free his subjects from the bonds of the church; and when the question arose, "through what language shall the new doctrine be imparted to the people of polyglot Austria?" Joseph favored the adoption of German. That language, in the estimation of Joseph seemed to be the fittest medium of instruction; it had an undoubted political significance and being the tongue in which wrote such luminaries as Lessing, Herder and others, it could not but captivate a progressive ruler of Joseph's type. Besides, he had received instruction in such monstrous Bohemian—his teacher was the evil Pohl—that he got disgusted with that language. Agreeably to this resolution German tongue was introduced in 1774 into all the common schools and the administration. Already denationalized, the Bohemians were now threatened with an utter extinction; the education of the youth which had been semi-Latin, now became thoroughly German, and hence more dangerous to our national existence. The higher classes, like the nobility, were estranged to us already and the common people, thanks to the Jesuit missionaries, had sunk into deep ignorance and superstition.

However, the effort to Germanize the people produced a result opposite from that intended by Joseph. Enlightened Bohemians were grieved to see their mother language expelled from the schools and the administration. They asked themselves: was the love of our mother tongue utterly extinct among our people or was this apathy due to the fact that nothing was being done to arouse the dormant feeling? In any event, the effort could be made. The patriots could work toward the enlightenment of the people on the same basis as Joseph himself, the only dif-

ference being, that they hoped to accomplish their end through the Bohemian language, while the ruler preferred German.

Bohemian historians commonly divide the time of our national awakening into three periods: the first including two or three decades of the last century and extending to 1820; the second to 1848; the third extending from that time to our own day.

The first literary pioneers were not, as may be imagined, either novelists or poets; they were learned historians and philologists. The old literature was so abhorred and defamed that we might say with justice, there was none; the productions of contemporaneous writers again were too feeble to afford a lasting foundation. Hence, it became necessary, first, to unearth the inheritance of the ancestors, and as such a work required the brains of an historian, it followed, that historical writings were the first to be printed. Nor can we with propriety call the first pioneers "Bohemian authors,"—they having composed their works oftener in Latin and German than Bohemian.

Among the very first pioneers, we must mention Gelasius Dobner, (1719-1790). Having completed his primary education, Dobner joined the order of Piarists. His entire life was spent in teaching in the schools of his order, and in historical researches. His most important work is an edition of Hájek's history, which he provided with valuable annotations, exposing for the first time the fanciful inventions of that author. Besides this, Dobner published several treatises from ecclesiastical and political history of Bohemia, from archæology, bibliography, etc. Dobner laid the foundation to Bohemian historical criticism. Schlözer who was very niggardly of praise, expressed himself of Dobner, that "Dobner was the first scholar who quit blabbering, concerning Bohemian and Polish history." In addition to this, Dobner aroused interest in several young Bohemians for native history, who afterwards founded a private society for the cultivation of natural and mathematical sciences and history. In 1784 this society assumed the name of the "Bohemian Imperial Society for Sciences." Dobner wrote exclusively in German and Latin.

Martin Pelcl (in German Pelzel) (1734-1801) was a noted pioneer of Bohemian literature. Like Dobner, he acquired his rudimentary education in the schools of the Piarists and subsequently studied in the universities of Prague and Vienna. After he had completed his education, he spent several years in teaching in the noble families of Šternberg's and Nostic's, where he met many of the learned men and patriots of the day. When a chair of Bohemian language and literature was founded in the university of Prague, in 1792, it was tendered to Pelcl. Installed in this honorable office, Pelcl now devoted all his spare time to literature. The first book that attracted the attention of the learned to the author was a short history of Bohemia. The unprecedented success of this work proved its usefulness. In 1795 Pelcl undertook the publication of another desirable work—Balbin's "Defense of the Bohemian language," to which we have already alluded. This book, too, sold exceedingly well; so well indeed, that the government officials became suspicious, and although the censor had approved of it in the first instance, the sale of it was afterward forbidden. These works were followed by the biographies of Charles IV., of Venceslas IV., biographies of prominent Jesuits in Bohemia and Moravia, treatise on Bohemian-Germans, index of Bohemian books that were published until the year of 1798, etc. Later on Pelcl re-edited his "New Bohemian Chronicle," which found much favor in all classes of people.

To the same class of scholars as Dobner and Pelcl, belong Nicolas Voigt (1733-1787), Charles Ungar (1743-1807)

professor of theology and librarian of the Prague university, Václav Michael Durich (1738-1802), and Francis Procházka (1749-1809).

But the most celebrated scholar during Joseph's time was abbé Joseph Dobrovský, commonly known as the father of "Slavonic philology."

Joseph Dobrovský (1733-1829) or, more properly Dobrovský lived, since his infancy, in a German city and attended German schools; Bohemian he learned later on, and he always considered the latter his mother tongue. Already as a student in the Prague university, he displayed that eagerness for learning that distinguished him throughout his life. The Jesuits were the first to discover his great talents, and they tried to induce him to join the order, which he subsequently did. However, the order being dispersed a year after, Dobrovský returned to Prague and commenced the study of oriental languages. This led to an intimacy with Durich. In 1777 Dobrovský sent his first contribution to a periodical edited by the eminent biblical scholar and archaeologist, John David Michaelis. Before the completion of his theological studies he accepted the position of a private teacher of philosophy and mathematics in the family of Count Nostic, who afterward became governor of Bohemia. At the solicitation of Martin Pelcl who directed the education of the Nostic's, Dobrovský turned his attention to the study of Bohemian history and literature—studies which laid the foundation to his subsequent fame. In the family of the Nostic's the young scholar had spent, as he often declared, the happiest years of his life (1776-1787.) Here too, in the midst of a family which loved and esteemed him highly, he met the foremost men of the nation. In 1782 Dobrovský while hunting, was shot, and though he recovered, the bullet remained in his body. To this accident he attributed the mental aberration that in old age embittered his existence. Completing his studies he was in 1786 made rector in a "general seminary;" this newly acquired office, was, however, of short duration, as all the "general seminaries" were closed after the death of emperor Joseph. Again Dobrovský returned to Nostic's, devoting all his time to researches in Slavonic history and archaeology.

After his coronation to the Bohemian kingdom, in 1591, Leopold, while tarrying in Prague, attended a sitting of a local learned society. Dobrovský, who was chosen to address the sovereign expressed the wish "that the emperor might protect the Bohemian nation in the use of its mother tongue, the most precious inheritance of ancestors." By this same learned body, Dobrovský was sent the following year to Sweden in search of books and manuscripts, that were carried away from Bohemia and Moravia, but principally Prague, by the Swedes, during the Thirty Years' War. This voyage of discovery resulted in nothing.* From Sweden Dobrovský went to Petersburg and Moscow, collecting material as he went along. In February, 1793, he returned home. The following year he traveled with his noble ward through South Germany, Italy, Hungary, and Austria. In 1795 Dobrovský had for the first time an attack of insanity, and to derive his mind from harassing thoughts, he was led to take an interest in gardening and botany. This change of occupation was highly beneficial to his health. From 1803 he resided continually in Prague, in the families of Nostic's, Šternberg's and Černíns. The learned works which were issued from his mental work-shop multiplied, spreading his renown through Europe. A Bohemian grammar composed by him was later on used as a model for similar works among Slavonic people. His old affliction returned in 1829 and in January 1829, after much suffering, the great scholar died.

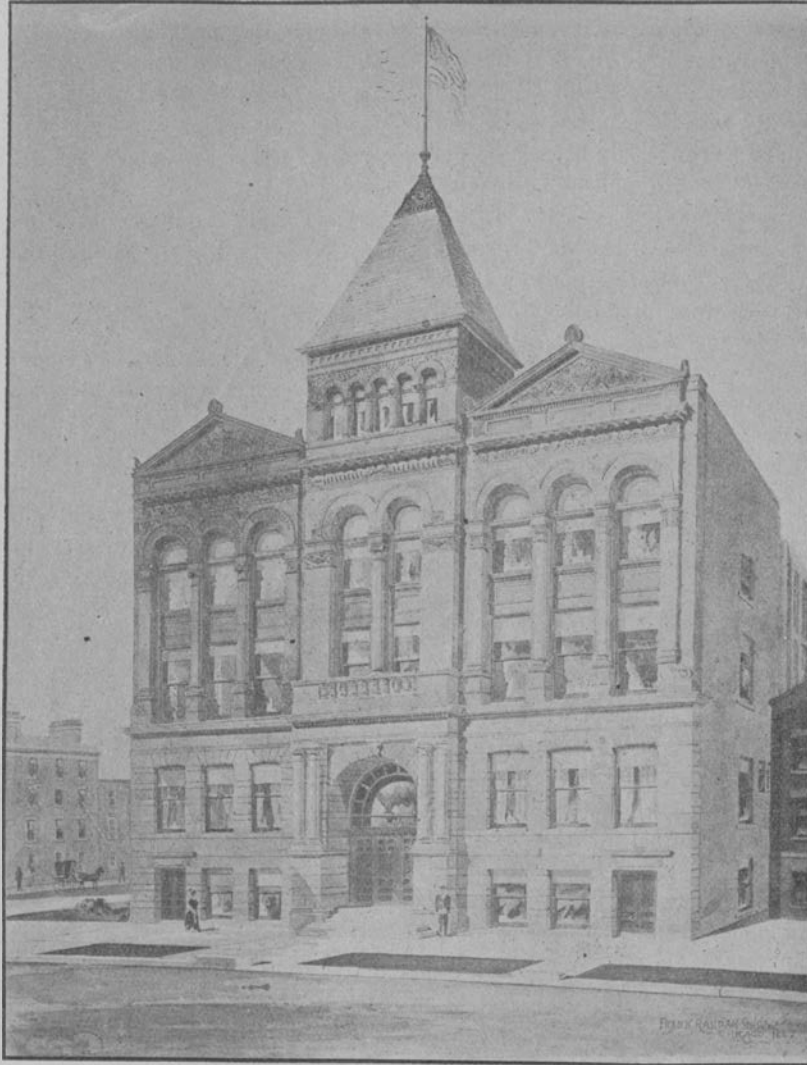
*Beda Dudík in our days was more successful than Dobrovský. He not only discovered lost manuscripts in Sweden, but succeeded in obtaining them from the owners. They are now in the library of Brno, Moravia.



ČESKÝ DEN—BOHEMIAN DAY.

Prominently associated with the success of the Bohemian Day at the World's Fair, August 12, 1893, were: *Dr. A. Dvořák*, director of the National Conservatory of Music, New York City; *V. J. Hlaváč*, professor of music at the Imperial University in St. Petersburg, Russia, member of the jury at the

Chicago Fair; *Charles Jonáš*, lieutenant-governor of Wisconsin, who was the speaker of the day; *J. M. Královec*, chairman of the committee for "Bohemian Day;" *L. W. Kadlec*, marshal of the day; *Mrs. Barbara Pitte*, representative of the Bohemian women of Chicago.



“PLZEŇSKÝ SOKOL” HALL.

Of the many edifices owned and erected by various Bohemian organizations of Chicago, the headquarters of the “Plzeňský Sokol”—a branch of the powerful “Sokol” association—will be one of the finest when completed. The structure fronts Ashland Avenue, between 18th and 19th streets and will be 72 feet wide by 125 feet long, with basement and three stories. The basement and the first story is to be of Blue Bedford stone, the remainder of pressed brick and terra-cotta. Below will be baths, swimming tank, wardrobes, restaurant, boiler and engine rooms; the first story is to contain a gymnasium 66 feet by 72 feet, and galleries seating 400 persons. In addition to this there will be an orchestra platform, toilet rooms and manager’s dwelling rooms; second floor is to contain dining room and

club rooms; third floor to have lodge rooms and library. The entire building is to cost \$46,000. At present only the basement to the first floor sill is finished and next year the whole building is to be completed. Steam-heating and electricity is to be used throughout. The plans for this beautiful retreat for the “Sokols” were made by Mr. Frank Randák a foremost Bohemian architect of Chicago, and F. C. Layer & Co. (Mr. Layer is a long-time member of the Sokols) will be the builders. The cornerstone was laid July 24, 1892.

The present officers of the “Plzeňský Sokol” are: F. C. Layer, president; J. L. Voborský, vice-president; B. Nejedlý, secretary; J. Kuliček, treasurer; R. Hurt, captain; J. Čermák, instructor.

FROM THE LAND OF THE CZARS.

Ivan the Terrible.

The age of Ivan the Terrible (1533 to 1584) was an age of cruelty; it was the century of Henry VIII. in England, of Ferdinand and the Inquisition in Spain, of Catherine de Medici and the great massacres in France. The influence of the Tartar slavery was seen in the severity of the new laws. For a debt a man could be tied up and beaten three hours a day; if, after a month, no one was moved to pay his debt for him, he was sold as a slave. Thieves and murderers were hanged, beheaded, broken on the wheel or drowned under the ice. Sorcerers were roasted alive in cages; traitors were tortured by iron hooks which tore their sides into ten thousand pieces; false coiners had to swallow molten metal. The noble had the life and death of his peasants in his hand.

The same barbarism was seen in the treatment of woman. Herbenstein tells the following story: "There is at Moscow a certain German, a blacksmith named Jordan, who married a Russian woman. After she had lived some time with her husband, she one day thus lovingly addressed him: "Why is it, my dearest husband, that you do not love me?" The husband replied, "I do love you with all my heart." "I have as yet seen no proofs of your love," said she. The husband asked what proofs she wished. She replied, "you have never beaten me." "Really," said the man, "I did not think blows were proofs of love; however, I will not fail even in this respect." And not long after, says Herbenstein, "he beat her most cruelly, and confessed to me that after that process his wife showed much greater affection for him."

Ivan liked foreigners and allowed them to trade freely, but "he kept up an undignified rivalry with his own subjects" forced them to sell him their honey, wax and furs at a low price, saying: "My people are like my beard—the oftener it is shaven the thicker it grows; they are like sheep that must need be shorn once a year at least to keep them from being overlaid with the wool."

Ivan wished to be the patron of printing, and he engaged a German printer to set up a press and print a Russian Bible at Moscow (1563); but the people looked upon the art as impious, and so persecuted the printer that he had to flee for his life.

Ivan the Terrible married in succession a number of wives, all of whom came to a more or less violent death. He also sent an envoy to England to demand an interview with Lady Mary Hastings, niece of the Queen, to get her portrait, inquire her age and notice if she was of good height, of plump person and fair complexion. The Russian, when he saw the lady, "cast down his countenance, fell prostrate at her feet, rose, ran back from her, his face still toward her; she and the rest admiring at his manner. Then he said by an interpreter that it did suffice him to behold the angel he hoped should be his master's spouse, and commended her angelical countenance, state and admirable beauty."

As the news of Dimitri's (czar's son) birth followed the

envoy to England, Sir Jerome Bowes was sent "with a riche standing cupp, conteyning in it greate numbere of peeces of plat artificially wrought," which he was to present to the czar and explain at the same time the impossibility of the proposed marriage.

The czar's quick temper and his ready use of the terrible iron staff led to a sad tragedy. In a discussion with his son, Ivan, he struck him a sudden and deadly blow. His fierce anger was changed the same instant to grief as fierce.

Ivan died in the midst of a game of chess; just as he was setting up the king, he fell back in a swoon.

The False Dimitri.

The mysterious death of Prince Dimitri favored the appearance of pretenders to his name and rank, the first of whom, a supposed monk of the name of Gregory Otrepiev was defeated by Godunov, but on the sudden death of the latter, he was crowned in 1605.

A Polish prince while taking his bath, fell angry with his valet, who burst into tears and said: "Ah, Prince Adam, if you knew who is serving you, you would not treat me so." "Who art thou?" "I am Dimitri, the son of the czar Ivan IV." Then he told the story of his miraculous escape from the assassins, produced a roll of papers, a seal bearing the name and arms of Dimitri, and his baptismal cross adorned with diamonds. Prince Adam lent a ready ear, gave him rich clothes, brocaded kaftans, furs and gilded arms, and said: "All I have is at thy service." A Russian fugitive recognized him and declared that he was his old master, the true Dimitri. The Pope's nuncio took him under his protection. The Polish nobles, always ready for any adventure, offered their services, which he accepted with an air of granting a favor. He was courteous and affable, spoke Polish and Russian equally well, and was acquainted with Latin and history; he was used to all knightly sports, a mighty wrestler, a sure shot, and a skillful horseman.

Czar Boris Godunov was at first disposed to treat the matter lightly; he offered money to some of the Poles to deliver over the "monk, rebel and magician." This only increased their faith in him; they disdained even to reply to the bribe.

But the impostor Dimitri came to grief at last. One night, after he had been seated on the throne of the czars, the boyars attacked the Kremlin; the guards played traitor; the tocsin sounded. The False Dimitri fled, and leaping out of a high window fell and broke his leg (May 29, 1606). He was discovered and stabbed; Basmanof, who tried to defend him, was also killed. The people took him to his chamber, covered him with a cook's caftan. "Behold the czar of all Russians!" they cried. They then exposed the two corpses on the place of execution, with the impostor's feet resting on Basmanof's breast. They threw over his face a ribald mask which was said to have been found in his chamber in the place usually occupied by the holy images. A flute was thrust into his mouth, and a bag-

pipe was placed under his arms. After three days the juggler, the sorcerer, was flung into the "poor-house," the winter receptacle of friendless dead. The people believed that he was a sort of a vampire which would come to life again; they took his body, burned it, charged the cannon with the ashes and scattered them to the winds.

Peter the Great.

Peter I., otherwise called "Great", (born June 9, 1672, died February 8, 1725,) was the regenerator of Russia, the founder of her navy and army. He made Russia a European state.

His zeal for all sorts of reforms was remarkable, and he decided to see for himself the countries for which civilization had done so much and which had so highly developed the military art, science, trade and industrial pursuits. So, in the guise of an inferior official of the embassy, he visited Western Europe.

The czar practiced carpentry at Mitava, he spent a month at Königsberg in the society of the elector Frederick III. of Brandenburg. He studied artillery at Pillau, and received a certificate for remarkable progress. He visited the ironworks of Ilsenburg and enjoyed the view from Brocken. He dined and danced with Sophia Charlotte, the wife of Frederick III., and her mother, Sophia of Hanover, and astonished them by his awkwardness, his vivacity, his grimaces and his boorishness at table.

At this time the little town of Zaandam was famous for its shipbuilding. Peter had heard of it and resolved to study the science there. He hastened down the Rhine, and, without stopping at Amsterdam, took up his lodging at Zandaam in a small hut belonging to a blacksmith whom he knew. He immediately set to work with his axe. He was soon recognized, and his stay was made unpleasant by the crowd which followed wherever he went. He managed, however, to visit every manufacturing establishment in the neighborhood,—cutleries, rope walks, paper mills. After a week's stay he sailed back in his own yacht to Amsterdam, where he worked busily for four months at the docks of the East India Company. All his spare time was spent in sight-seeing. He was interested in everything; he went to work shops, museums, grist-mills, ferryboats, hospitals; he took lessons of a wandering dentist; and practiced on his friends; he learned to etch; he visited the Greenland whaling fleet; he engaged artists, officers, engineers, surgeons; he bought models of ships and neglected nothing which, as he wrote to the patriarch, might enable him "thoroughly to master the art of the sea." Having learned all that the Dutch could teach him, he went to England. Here again he was unwearyed. He spent most of three months at the Deptford Docks, but found time to visit the sights of London—the Arsenal at Woolwich, Windsor Castle, Hampton Court and the Tower, and to witness a grand naval display off Spithead. He had the curiosity to attend Quaker meetings and Protestant services, and, as in Holland, to study the various creeds. He became very intimate with King William, who presented him with a beautiful yacht. Finally Peter rejoined the embassy at Amsterdam, and

turned his eyes toward Vienna and Venice. At Vienna bad news suddenly called him back to Moscow.

In 1717 Peter I. visited Paris. Duclos describes him as follows: "He was a mighty tall man, very well made, rather lean, face rather round in shape, a high forehead, fine eyebrows, complexion reddish and brown, fine black eyes, large, lively, piercing, well-opened; a glance majestic and gracious when he cared for it, otherwise stern and fierce, with a tic that did not recur often, but that affected his eyes and his whole countenance, and struck terror. It lasted an instant, with a glance wild and terrible, and immediately passed away. His whole air indicated his intellect, his reflection, his grandeur, and did not lack a certain grace. In all his visits he combined a majesty the loftiest, the proudest, the most delicate, the most sustained, at the same time the least embarrassing when he had once established it, with a politeness which savored of it, always and in all cases, master like everywhere, but with degrees according to persons. He had a sort of familiarity which came of frankness, but he was not exempt from a strong impress of that barbarism of his country, which rendered all his ways prompt and sudden, and his wishes uncertain, without bearing to be contradicted in any." Eating and drinking freely, getting drunk sometimes, rushing about the streets in hired coach or cab, or the carriage of people who came to see him, of which he took possession unceremoniously, he testified towards the French regent a familiar good grace mingled with a certain superiority; at the play to which they went together, the czar asked for beer, the regent rose, took the goblet which was brought and handed it to Peter, who drank, and without moving, put the glass back on the tray, which the regent held all the while, with a slight inclination of the head, which, however, surprised the public. At his first interview with the little king, he took up the child in his arms and kissed him over and over again, "with an air of tenderness and politeness which was full of nature, and nevertheless intermixed with a something of grandeur, equality of rank, and slightly, superiority of age; for all that was distinctly perceptible." One of his first visits was to the church of the Sorbonne; when he caught sight of Richelieu's monument, he ran up to it, embraced the statue, and, "if thou wert still alive, I would give thee one-half of my kingdom to teach me to govern the other."

The czar was for seeing everything, studying everything; everything interested him, save the court and its frivolities; he did not go to visit the princesses of the blood, and confining himself to saluting them coldly, whilst passing along a terrace; but he was present at a sitting of the Parliament and of the academies, he examined the organization of all the public establishments, he visited the shops of celebrated workmen, he handled the coining die whilst there was being struck in his honor a medal bearing a fame with these words: *Vires acquirit eundo* (It will gather strength as it goes). He received a visit from the doctors of the Sorbonne, who brought him a memorial touching the reunions of the Greek and Latin churches.

St. Petersburg, now the capital of Russia, was founded by Peter. All the masons of the country were brought to the place which he chose as a site; it was forbidden to build stone buildings elsewhere, or even to repair those already built. Every noble who owned five hundred souls—souls is the Russian for male peasants—was required to erect a house of two stories. Every boat entering the harbor had to bring an offering of unhewn stones. This frozen Venice of the North seemed like a "paradise" to the head-strong czar. He was discouraged neither by the terrible floods, nor by the unhealthy climate, nor by the sullen opposition of his countrymen, who longed for "Holy Mother Moscow."

Peter introduced countless reforms in Russia. He destroyed the ancient nobility and established the Order of Rank based on service to the state; he brought woman from the seclusion of the *terem* into society; he replaced the ancient council of boyars by the senate; he divided the empire into governments and provinces with a foreign system of laws and justice; he regulated the taxes; he allowed foreigners to work mines and start manufactories; he established the secret police; he made a new alphabet and established the *Moscow Gazette*; he founded schools, academies and colleges, in which the sciences excluded the classics; he built hospitals, and sent out exploring expeditions; he built a new capital and made Russia a European state.

Peter caused his own son knouted to death because he despised his reforms. All his life long he had allowed nothing to stand in his way of his "terrible task;" comfort, luxury, pleasure, sister, wife, son, everything was sacrificed to the one great idea. And what was his reward? He was so feared and hated by boyar and serf that there was scarcely one to be found in all Russia who did not devoutly wish for his death. Some said that he was bewitched by the Germans; others declared that he was not the son of the Czar Alexis but a changeling. "This is not our lord," they said, "this is a German," and they wanted to kill him. Meanwhile Peter's health became broken by his toils and excesses. Once he flung himself into ice-cold water to save a crew of ship-wrecked sailors.

Catherine the Great.

Catherine I. (1762-1796) was the greatest sovereign of Russia after Peter.

Catherine who had once declared that the "nation was not made for sovereigns but the sovereigns for the nation," that "liberty is the right to do everything not forbidden by law" was vastly irritated by French Revolution; she refused to recognize the Republic.

Catherine's reign was distinguished for her conquests and her reforms. Her conquests in the South and West brought Russia "into the heart of Europe;" her Persian conquests, which followed the others, opened the way into the heart of Asia.

Her reforms were no less glorious; she "pillaged the philosophers of the West" to form a new code of laws; she subdivided the empire into fifty governments; she founded two hundred new cities; she devoted the surplus

revenues of the Church to the foundation of schools and hospitals; she tolerated all forms of religion; she founded schools for young women; she encouraged art and science; she spent a million roubles in a single year for the purchase of celebrated pictures.

Catherine especially affected the friendship of French writers. She entertained Diderot with royal magnificence and bought his library; she gave the education of her grandsons, Alexander and Constantine, to the care of the republican Laharpe; she kept up a constant correspondence with Voltaire, the hermit of Ferney, "telling him of her victories, her reforms, and her plans to colonize the steppes." The great empress also wrote history for her grandsons; and dramas for the stage, and made herself the patroness of Russian literature. It was said of her: "She was born in Germany; she had the mind of a Frenchman and the heart of a Russian."

The personal character of Catherine was not blameless. "I know," said Voltaire, "that she is reproached with some trifles about her husband, but these are family affairs with which I do not meddle." Her lovers were countless; her lavishness toward them almost incredible; she distributed among them more than one hundred and fifty thousand serfs and nearly ninety millions of roubles. Prince Potemkin received in two years nine million roubles and thirty-seven thousand serfs. But if she thus threw away the treasure of the empire, "no monarch since Ivan the Terrible had extended its frontiers by such vast conquests." She was planning other enterprises when she died, at the age of sixty-seven, and was succeeded by her son Paul.

BOHEMIA AT THE WORLD'S FAIR.

In vain would an impatient visitor to the fair search the pages of any of the official catalogues for the title "Bohemia." He would find small British possessions, half-civilized savages, and extinct nations, represented by their works at the Chicago exhibition, but the ancient historical kingdom of Bohemia is a non-entity as far as this exposition is concerned. *Non est*, that is the verdict pronounced upon Bohemia both by the Austrian government and the Fair authorities. Bohemia, the very country that inaugurated the great era of exhibitions by the Prague exposition of 1791, the first ever held on the European continent, is denied a place among the nations of the earth holding a peaceful reunion at Jackson park, for the sole reason that she has been robbed of political independence and now forms a part of that disjointed country known as the Austro-Hungarian monarchy. The products of Bohemian art and industry must, therefore, be sought in the respective Austrian sections at the Fair. In this way, whatever merit there may be in Bohemian work is readily credited by the visitor to an imaginary "Austrian" nationality, except in case where the industrial superiority of Bohemia has outbalanced her political dependence.

The Bohemians number about eight million people and reside in Bohemia, Moravia, Silesia and Northern Hungary. Their chief strength is in Bohemia proper. Although agriculture supports 45 per cent. of its people, yet Bohemia

is the industrial country of Austria. Two instances will suffice to prove this. Bohemia has 134 sugar refineries with a yearly output of 300,000,000 kilogrammes of beet-sugar—and the rest of the empire has but 32 refineries. Seven hundred and sixty-six breweries pay 11,000,000 fl. of taxes—the rest of the empire but 13,000,000 fl. We import from Bohemia the following products: beet-root sugar, glassware, porcelain and pottery, linen goods, jewelry, bed feathers, gloves, buttons, wool, pulp, beer, fruits, paper goods, potash, beans, musical instruments, cloth and woolen goods, chenilles and embroideries, drugs and chemicals, mineral water, Carlsbad sprudel salt, etc. If it were not for Bohemia, it would be difficult to speak about Austrian industries; for this reason the Austrian government has always endeavored to prevent Bohemians from throwing off the Austrian disguise, and for this reason it has not permitted the erection of an independent Bohemian building at the fair grounds—for the world might learn that Bohemia possesses her own culture and is entitled to the first place among the nations of Austria.

The Bohemian women, who are certainly more progressive than their sisters in Austria or Germany,* have applied to the board of lady managers for separate space in the Austrian section of the Women's Building; the request was granted in Chicago, but refused in Vienna under the pretext that the application had come "too late." Having been so courteously treated at Vienna, they declined to place their exhibits under the Austrian flag and decided to send only a few characteristic exhibits to Chicago. In order to secure them an independent position, they have donated their exhibits to Mrs. Bertha H. Palmer in trust for a women's museum to be erected in Chicago. Bohemian peasant women have sent two hundred pieces of embroidery of exquisite designs with motives taken from nature's realms, the school of nature being their only educator. These embroideries are exhibited in the north-east corner of the Gallery of Honor, in cases numbered eleven and fourteen. On the other hand, Bohemian women writers exhibit three hundred and seven volumes of literary works, including novels, books on the art of cooking, education, physical training, history, hygiene, journals, a book of travels, and several musical compositions. This is a very creditable showing.

The men of Bohemia have not been as fortunate as their sisters, for the former are obliged to pose as "Austrians"—a term wholly unknown to ethnology. Most of the Bohemian artists refused their co-operation as there was to be no Bohemian section in the Art Building; hence only five Bohemian artists are represented in the Austrian section by ten oil paintings, the best of which—and doubtlessly also the best and most admired of the entire section—is the famous "Defenestration" by Václav Brožík, representing that fatal incident which precipitated the Thirty Years' War in 1618.

We have said above that the Bohemian crownlands are

*They have established, and maintain, a "gymnasium" for young ladies at Prague, the only one of its kind in Central Europe. In the same city an industrial society of Bohemian women, the "Ženský Výrobní Spolek," now in its twenty-third year, maintains, at a yearly cost of over 33,000 crowns, an industrial and commercial school for women which had 604 pupils in 1892.

the industrial countries par excellence of the Austro-Hungarian empire. The industrial superiority of Bohemia asserts itself most emphatically in the Manufactures and Liberal Arts exhibit. The Austrian section of the Manufactures Building makes an impression upon the visitor as though Austria were composed of two parts: Bohemia and Vienna, which have supplied nearly all the exhibits. By far the most attractive is the exhibit of Bohemian glass, notably that of the Bohemian nobleman, Count Harrach. Bohemian glass has been justly famous for centuries and in the delicacy of execution and fineness of coloring has never been surpassed. "The showing of glass by this country (Bohemia)," says a Chicago paper, "is comprised of an endless variety, both of shape and embellishment. . . . The cutting is exquisite. The incisions are so deeply made that the effect from the front surface is that of a beautiful modeled subject. There are lovecups, and plaques. . . . goblets and tankards enameled with bunches of flowers. . . . There is every conceivable gradation of toning. The Bohemian glass is a color study. The sea greens, violets, bluish greens, ambers, canary yellows, emerald greens, rose, ruby, coppers dark and light, cobalt blues, combined with gilt and enamels, are endless in variety and shape." The cases also contain skillful imitations of precious stones which it is most difficult to tell from real jewels.

The Bohemian jewelers of Prague make a fine display of garnet jewelry. The Bohemian garnet, resembling ruby in its color, is a beautiful stone. There we find it employed in ornamenting bracelets, necklaces, rings, combs, crosses, scarf-pins (in the shape of lyres, flowers, butterflies, etc.), picture frames, book covers, etc. The exhibit of Mr. Jíra, of Prague, is particularly noteworthy. His designs are original, mostly in styles of the renaissance. A masterly work is his baton of ivory incrustated with garnets forming linden and laurel leaves.

Next in importance is the exhibit of Bohemian porcelain and majolica which is both varied and instructive. In the art of coloring chinaware Bohemians have but few rivals.

J. J. KRÁL

THE POLE'S ANGELUS.

"You ask why it is that the sound of the Angelus-bell echoing through the silence of evening affects me so strongly. There is a story connected with the matter. Listen, and I will tell it to you."

So saying, Monsieur Bazilewitch lighted a cigar and then, seeing that his audience was all attention, he continued:

"I must go back to the days of my youth. I had just left the military school, and was very proud of the sword I carried, and anxious for an opportunity of giving it its baptism of blood. I had not long to wait, for trouble broke out in Varsovia, and my regiment, with many others, received orders to set out for Poland, where a campaign seemed imminent. The Poles, both nobles and peasants, had grown tired of the restraints imposed upon them, and had determined to make a desperate effort to free themselves from the yoke which was weighing them down, and

then began that heroic and bloody contest—Russia's eternal shame.

"We had the advantage of numbers, but our adversaries, who were fortified by their strong faith and ardent patriotism, knew the country thoroughly and they waged war on us without truce or mercy. Their commander-in-chief divided his troops into flying columns which over-ran the country, just as the Republican troops did in France at the time of the first revolution.

"I arrived, one evening, in command of a detachment, at a village called Kurwo, where I expected to surprise a band of Polish patriots. They had been warned of our approach, however, and had taken flight, and I discovered that they had agreed with the villagers to return during the night and massacre us in our sleep.

"Fortunately for us a miserable fellow told us, in exchange for a few roubles, that it had been arranged that the ringing of the Angelus-bell should be the signal for the rebels to return to the village for the purpose of slaughtering us.

"I waited several hours and then went to the church myself, intending to give the signal which would call the Poles from their hiding place, but I could not find the bell-rope. After a long search, I became convinced that the rope had been purposely cut off.

"I was furious, and ordering all the people to gather on the village-green, I announced to them that, if within five minutes' time some one of them were not ready to climb the bell-tower and ring the Angelus, the village should be set on fire and every one of them put to the sword.

"The minutes passed slowly, and the people stood silent, with calm, resigned faces awaiting death; suddenly a boy of fifteen approached me, and said that he was ready to do my bidding.

"Here," said I, "take this rouble and use it to drink the Czar's health. Now go up, and ring loud and long."

"Without making any reply, the boy sprang like a cat up to the belfry, perched aloft and seized the bell-clapper in both hands.

"But Misericordia! It was not the musical Angelus I heard; it was the tolling of the solemn funeral-bell! The patriots would be on their guard, and, warned by the bell, would not come out and fall into the trap I had prepared for them!

"Breathless and blind with rage, I snatched a gun from one of my men, pointed it at the child in the belfry and took aim. But suddenly, it seemed as if a mist passed from before my eyes; quick as a flash of lightning, I realized the sublimity of the fifteen-year-old hero's action, and without firing I lowered my arm.

"Twenty years passed away, and then began that terrible struggle between Russia and Turkey which was disastrous for the one as for the other of the two powers, and which terminated with the memorable taking of Plevna.

"My chivalrous adventure in Poland had interfered with my advancement so materially, that I was only a captain, and I eagerly seized every opportunity of distin-

guishing myself, in hopes of making up for lost time and winning the longed-for epaulettes.

"One day, while reconnoitring, I ventured too far from the outposts, and fell into an ambuscade of Turks. In the twinkling of an eye, I was seized, bound, gagged and carried on a man's back into the enemy's camp, and when the bandage was removed from my eyes, I found myself surrounded by a about dozen men attired in a strange-looking uniform, which seemed to be half Turkish and half Russian.

"One glance sufficed to assure me that there had been an engagement on this spot the night before; on the long grass were stretched the corpses of the czar's soldiers, and crouched beside them were Mussulmans tearing off the clothing and quarrelling and swearing as they divided among themselves the garments of the dead.

"My attention was soon diverted from this horrible sight, however, for the men around me began to despoil me also of my clothes, and I could hear them dividing, in advance, the different articles of my apparel; they had already unfastened my coat, when I suddenly caught the sound of a few words spoken in the Russian language.

"I am not surprised," I cried, "at being robbed by these Mohammedan curs, but that a Russian should stoop to such conduct——"

"You mistake," said the same voice, "I am not Russian, I am a Pole."

"The speaker turned toward me, and I looked at him in surprise, as he continued angrily:

"Yes, I am a Pole, and when my countrymen bowed their necks to the yoke and resigned themselves, with hatred in their hearts, to the Russian rule, I fled from my home. What I longed for most, was to find the means of meeting you Russians face to face, and to avenge the death of my countrymen and the humiliation of my country."

"While he spoke, I could not take my eyes from his face, and it seemed, through the mist of memory, that I had seen that face before.

"You are from the village of Kurwo!" I said suddenly. "How do you know that?" he stammered, changing color.

"Do you not remember the Angelus-bell?"

"He looked at me fixedly, then seized my hand, muttering:

"You were the commanding officer?"

"I was."

"You could have killed me, and I owe my life to your generosity. It must not be said that a Pole was guilty of ingratitude toward an enemy, even though it were to a Russian——"

"He said a few words to the Turks, who instantly moved away, and then, signing me to follow him, he silently led me to one of our own outposts.

"You are free," he said, "and we are quits. I pray heaven that we may meet in the battle to-morrow, face to face.

"And he turned on his heel and disappeared in the thicket."

Mrs. Marie Blahník, Bohemian pharmacist, 88 W. 18th Str., Chicago, delivered a lecture on the "History of Pharmacy" at the "Pharmacy Congress" which was held on August 23, in the permanent Memorial Art Palace. Mrs. Blahník is a member of the "Woman's Pharmaceutical Association of Illinois."

We are in receipt of the *Przegląd Emigracyjny*—being a review of the Polish emigration—Dr. St. Klobukowski, of Lemberg, Galicia, editor and publisher. This periodical contains valuable articles on contemporaneous Polish emigration. Our Polish kin, whom unexampled political misfortunes have dispersed all over the world, need exactly a journal like *Przegląd Emigracyjny*, that keeps them posted both on the events of their dismembered country, and on the condition of the various Polish colonies abroad.

Letter Box.

R. A. S., Chicago. There are two villages in the neighborhood of the city of Brandýs (nad Orlicí), one "Kaliště, and the other "Rviště," but we are unable to find on the whole map of Bohemia such a location as "ve Kvištěch u Brandýsa."

Miss Clara L., Shueyeville. MS. received and will be published.

Mr. F. Liseo, 1710 South 7th Street, St. Louis, Mo. For your special benefit we will say that the editor of this paper is not an artist, that he does not furnish illustrations for the BOHEMIAN VOICE and that, consequently, you will have to send in future your "essays on art" to some other address. The picture of Charles Havlíček which offended your artistic taste so deeply is, if you want to know it, the best extant portrait of this great publicist. It was drawn by Havlíček's friend at a summer resort, *en nature*, and among other illustrated papers "*Zlata Praha*" had published it. Of this fact, however, you seem to be ignorant, as of everything else.

S., New York City. We shall publish in the next number of the BOHEMIAN VOICE an article on "Slováks" or "Hungarians". (2) The English pamphlet on "Slováks," of which you speak was not sent to this office and consequently we know nothing about its contents.

KEY TO PRONUNCIATION.

Every letter of the Roman alphabet has its one distinct sound in Bohemian.

The accent is always on the first syllable.

The consonantal combinations *cs, cz, sz*, common to Polish, were removed and substituted in the 15th century by John Hus by a perfect system of diacritic marks.

Letters in the Bohemian names have the following values: Unaccented *a* in what; *á* in far; unaccented *i* in virgin; *i-ee*, in eve; unaccented *e*-ts in tsar; *ě*-ch in check; *f*-rzh in harsh; *š*-sh in shave; *ž*-zh in rouge; *j*-y in yes. Thus: Jonáš, pron. Yonash; Čermák, pron. Chermak; Dvořák, pron. Dvorshak; Šimek, pron. Shimek; Žižka, pron. Zhishka.

The Vienna correspondent of the *Times*, under the date of August 30, reports the first death from Asiatic cholera in Vienna, due to the drinking of unfiltered water from the Danube. One death is also reported at Althafen, a suburb of Buda-Pesth. The official returns from Galicia show that 42 new cases and 28 deaths were recorded in two days.

A prominent newspaper speaking of the international congress of socialists, says: The promise of victory brought by Dr. Adler, the leader of Austrian socialists, is, however, hardly less gratifying to the socialists and is fully as disquieting to the reactionary governments of Europe. So persistent has been the agitation against the Austro-Hungarian electoral system, which grants but one vote to every twenty inhabitants; so threatening have been its appearances within the precincts of the Vienna city hall and at the steps of the Hofburg Palace, that Count Taaffe, Austrian premier, has already promised to organize a parliamentary body of workingmen and is on the point of conceding more.

Gladstone had another speech on the Irish home-rule, August 30. He began his speech with references to the criticisms made by the unionist leaders on the historical precedents he had cited on former occasions for home rule in Ireland. The opposition, he said, had contended that in no other countries could analogies be found for changing the union between Great Britain and Ireland. Their contention could not be supported by historical facts. In Austria-Hungary, in Norway and Sweden, in the United States, and in the British colonies were to be found abundant proofs that it was altogether desirable to separate local from imperial affairs. Throughout European and American literature it was not possible to find a writer entitled to consideration who approved of the conduct of England toward Ireland or attempted to apologize for the grievous and shameful history, which, since the union, they had felt compelled to deplore.

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